THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

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MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

CHAPTER II.

FROM SAN FRANCISCO TO HONOLULU —STORM AND SEA-SICKNESS.

In early days in California everything was valued at a high price. There were ten of us, Elders, who wanted to get passage from San Francisco to Honolulu, the principal town on the Sandwich Islands. After trying for some days we succeeded in obtaining a passage between decks on the good ship *Imaum of Muscat*, Captain Ritchie, commander. We had to find our own bedding; but the captain agreed to furnish us food, which we were told was to be the same as they had in the cabin. Either this part of the contract was not fulfilled, or they lived poorly in the cabin; for our fare was not very inviting. But we thought we were fortunate in not having to pay more than $40 in gold for the passage and these privileges. I have seen places that were more comfortable than our quarters between decks. I have been on the sea many times since, and I believe, if I had my choice, I would take a trip as a cabin passenger on a Cunard steamship in preference to a voyage on the *Imaum of Muscat*, with its cabin fare and the privilege of sleeping in my own blankets. The *Imaum* was low between decks, and then it was so dark there, that for a few minutes after descending, we could see nothing. We had had some rough experience, however, since leaving our homes, and we were not disposed to find fault with our ship or her accommodations.

For one week after embarking we lay in the bay of San Francisco, head winds preventing our sailing. This was tiresome to us, and did not suit the captain, for he had to feed us, at least a part of the time. Probably this week's delay helped him to conclude that cabin fare was too good for us. As soon as the wind became at all favorable the pilot thought it best to get ready for sea, and when the tide turned to go out, about one o'clock in the afternoon, we hoisted sail and started. My recollections of passing out of the Golden Gate, as the mouth of San Francisco harbor is called, are not very pleasant. We had to beat out, that is, tack from side to side, and the swell came in from the ocean in large, heavy, rolling waves. On each side we could see a long line of breakers running seaward, the foam looking in the distance like large banks of snow.

We had not passed through the

Gate when we began to be sea-sick. Those ocean swells will produce sea-sickness very quickly. There was no place on deck to be sick without being in the way, so we ran below. I vomited freely and felt relieved, and then went on deck again. The sun was declining in the west, and the sky was angry-looking and threatening, giving indication of a storm. We were outside the heads, and before us stretched the great Pacific; but there were islands around, of which the captain knew but little. He did not like the idea of the pilot leaving him in such a position with darkness approaching and every prospect of a storm. If the captain was anxious to have the pilot remain, the latter was equally desirous of getting away from the ship before nightfall. He had no wish to remain through the storm and to run the risk of being carried out to sea; so when the pilot boat hove in sight, he hailed it, and descended into the little yawl which came from it for him in such haste that he forgot his water-proof coat. It was very natural, I suppose, for him after piloting the ship out of the harbor, to be eager to get back before the storm broke upon us; but I believe we all should have felt better if he had remained with us. The captain, especially, felt the responsibility of his position. Here he was, outside of a strange harbor, on a dangerous coast, with a strong wind blowing directly on the shore, and darkness upon him and he ignorant of his surroundings!

We had no time to indulge in many reflections upon the subject. Our time was occupied in another direction, for we were all suffering severely from the effects of sea-sickness; and notwithstanding the dangers of our situation, the sense of the ridiculous, in my case—only one bucket among us for every purpose—overcame fear, and I could not help laughing. Many of our Elders and foreign settlers have been in a similar position, and all such can imagine our feelings better than I can describe them. My levity, however, under circumstances so inconvenient and perplexing, offended one of the Elders so much that he reprimanded me for it.

While we were thus engaged the noise on deck was very great. The captain had as first mate a half-caste East-Indian, and the most of his hands were Malays. His orders to the mate, and the latter's cries to the hands, and their chattering to one another, made a clamor that sounded loud above the noise of the storm. Right in the midst of our sickness we heard the startling cry from the mate of "Breakers ahead," and that we were close upon them. At any other time this would have excited us; but we were so sick we did not mind it. Shortly after this we felt the vessel strike something solid, and she trembled from stem to stern; this was directly followed by a grating sound and a thumping at the stern. The first thought was that she had struck a reef; but as we felt her settle in the trough of the sea, we knew that if she had struck, she had passed over it. The shock that we felt was caused by a heavy breaker striking us; it had broken the wheel ropes, and the grating noise that we heard was the thumping of the helm. Had the breaker gone over us it would have swept the decks clean, or, had the wheel ropes broken a short time before, it is probable the vessel would have been lost.

In considering our narrow escape afterwards, we felt to give the glory of our deliverance to God. We were his servants, and on his business, and he had preserved us. That night was one of great anxiety to the captain, officers and crew. Notwithstanding our sickness we also realized that we were in a critical position, and exerted all the faith we could. The captain had his wife with him, and so little hope did he have at one time of saving the vessel, that he told her to prepare for eternity, for he did not think we would ever see daylight in this world again. At last the morning dawned, the storm died away, and we were enabled to take our course. Oh, the blessed daylight! How joyfully it was hailed on board that vessel! It did not relieve us from our sea-sickness, but it did from our peril. Several days elapsed before the captain recovered from his fatigue and hoarseness, caused by shouting his orders that night.

The *Imaum of Muscat* was bound for the East Indies, but was to touch at the Sandwich Islands. We were glad that we had to go no farther, so it was with positive delight that we learned, after being nearly four weeks on board, that we would soon be at the end of our voyage. The sight of land is most welcome to those who have been weeks at sea, especially if they suffered from sea-sickness. To our eyes, therefore, the rough, mountainous isles of the Hawaiian group were very beautiful. We longed to tread upon them.

For myself, I was scarcely intended for a sailor. I am very easily made sick by the motion of a vessel on the water, and no amount of going to sea prevents this. Some years since, while crossing the Atlantic, I lay sea-sick in my berth, and, to divert my mind, I tried to recall the number of different times I had been in that condition. I counted upwards of fifty distinct occasions that I had suffered from this sensation, and I have been sea-sick a number of times since.

During the night we passed the island of Hawaii, the largest of the group, and the one on which Captain Cook, the first white man (so far as known) who discovered those islands, was killed. The next morning the island of Maui was seen in a distance. Then Molokai and Lanai; and the morning following, when we arose, we were sailing alongside of Oahu, the island on which the town of Honolulu, the capital of the kingdom, is situated.

COMING CALAMITIES AND THEIR CAUSES.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah xxiv, 5.

As a reflecting person gazes upon Christendom in this the evening of time, he can readily comprehend the meaning of the above pointed prediction in the book of the Prophet Isaiah! How easy it is to perceive that the ancient writer was deeply impressed by the causes as well as the character of those calamitous events, which he pre-announces in the striking language of glorious prophecy. The destruction of the wicked inhabitants of this earth in the last days, has been at various times a theme for much prophetic warning, and the completeness of the earth's cleansing which God's decree has determined, is very lucidly set forth by Prophets in the telling phraseology of Scripture.

The context of the quotation we have made is very concise, yet extremely explicit withal, showing the distress which is to come upon the ungodly, and the reasons for its infliction.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—Isaiah xxiv, 1—6.

We can see by the last clause of this passage that "a few" will be preserved. The question arises,—who are they? Evidently the righteous who obey the Gospel which was to be preached in the last days for a witness, and thus take the opposite course to those who reject it and

bring upon themselves the penalties of disobedience!

This is still further shown in the 13th verse, where the Prophet uses the same simile which is frequently introduced in the prophecies to typify the gathering of the Saints in the latter days.

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done."—Isaiah xxiv, 13.

In the following verses the Prophet proceeds to show how this ransomed "few" will praise and glorify God.

"They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, (or rather as it is given in the margin—*in the valleys*) even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous."—Isaiah xxiv, 14, 15, 16.

Then commencing at the 18th verse, he defines the earthly troubles and woes which shall come upon those who still remain in iniquity and disobedience, as well as what shall befall them after their spirits leave the tabernacle of clay.

"And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah xxiv, 18, 21, 22.

But the righteous will be safe with the Messiah as their King, for the next verse says: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

The Prophet evidently possessed a pretty perfect understanding of the great events thus portrayed, and has also left on sacred record for our benefit, the sources of the sorrows he foretold.

"The earth also is defiled under the inhabitants thereof; BECAUSE they have transgressed the laws, changed the ordinance, broken the everlasting covenant. THEREFORE hath the curse devoured the earth, and they that dwell therein are desolate: THEREFORE the inhabitants of the earth are burned, and *few men left*."—Isaiah xxiv, 5, 6.

After thus prefacing our subject by alluding to these calamities and their causes, let us consider the condition of the world to-day, and see whether the time is not fast approaching when they shall be ripened in iniquity! We will not commence by condemning the heathen who are said to know not God, neither will we drag before the tribunal of public thought, those Hebraic and other Israelitish races, who are known to be in darkness concerning Christ, for "they who know not the Master's will shall be beaten with few stripes." But let us investigate in a friendly way what purports to be the Christian Religion. Let us see whether its adherents—those who claim to be walking in the true Gospel light, and who imagine they bask in the sunshine of Divine favor, are really in possession of the pure plan of salvation brought to earth by the Savior? Whether they are keeping God's law, obeying His ordinance, and maintaining inviolate the everlasting covenant? When the Savior was asked concerning the law, he replied—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. And thou shalt love thy neighbor as thyself!" These two laws in a manner involve the whole moral and religious code, for if we LOVE GOD we will seek to learn His will, and having learned it—DO IT. If we LOVE OUR NEIGHBOR, we will endeavor to do him all the good that lies in our power, and never inflict upon him any injury. If the love of God existed universally, there would be no false religion, no hypocrisy, no wickedness. If the love of our fellow-men

also prevailed, there would be no sting of unkindness, no pinch of poverty, no sorrowful scenes of persecution, and of "man's inhumanity to man." Do these laws receive due attention among the pious church-going "Christian" public of the period? Are they in any sense practically observed in their midst? Let the lack of religious sympathy, the painful absence of Godly knowledge, the scarcity of faith, and the continual evidences of hypocrisy, pride, idolatry and bigotry answer the question! For there is where we must look for the answer, "BY THEIR FRUITS YE SHALL KNOW THEM."

But we find from the New Testament that Christ not only gave *laws*, but that He instituted certain *ordinances* in His Church. Baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost, were committed to His authorized disciples to preach and practice. Hear the Savior addressing Nicodemus—"Except a man be born of the *water* and of the *spirit*, he cannot enter into the kingdom of God!" Compare this with the prevailing doctrine of modern "Christianity,"—Only believe and you shall be saved! But, says one, some of our churches do baptize, and some lay on hands! Yes, some perform what they call the ordinance of baptism, but do they perform it after the ancient pattern? Are the candidates *buried* with Christ in baptism in likeness of his death and burial, and *raised* again in likeness of his resurrection? We find there is a vast diversity of opinion among "Christians" concerning the necessity and modes of baptism. Being destitute of the means of obtaining revelation from God, having no Prophets or Apostles through whom the word of the Lord can be obtained, it is no wonder they should be in ignorance of the proper mode of performing the ordinance. Although history plainly states—which is also corroborated by St. Paul—that the ancient Saints baptized by *immersion*, until the *ordinance was changed* by man without Divine authority, to accommodate a person named Novation. In the early Church it was adults and those children only who had arrived at the age of accountability that were entitled to this ordinance, and that only after *belief* and *repentance*. Now-a-days through the priestcraft which has perverted the principles of the Gospel, infants—although incapable of *belief*, and too young to need repentance, are in some churches *sprinkled*, and this is called BAPTISM. Others again have water poured over them, and thus through ignorance of the right mode, are satisfied by him who officiates, that they have received the perfect ordinance. How true were the Savior's words when he referred to "the blind leading the blind!"

[TO BE CONTINUED.]

PROVIDENTIAL AID.

[CONCLUDED FROM PAGE 135.]

On the third evening, I think, on which this ration had been sent me, I had retired to rest, but in a few moments I was called upon to "Please to come down stairs." Inquiry elicited nothing, and finding the folks below very anxious, I partly dressed and descended, and found my hostess and the kind neighbor, whose name was Clark, in a state of excitement about something.

An apology was hurriedly made for calling me up, and then the following information was communicated to me: Mrs. Clark's husband was a switchman on the railroad. He was on duty that night. About nine o'clock that evening his supper was sent by his daughter.

Just before her arrival with the supper, her father's duty required him to go out of his box-house, and in so doing, he stubbed his toe against something. On bringing his light to bear upon it, he discovered it to be a nice, new four-pound loaf of bread, which

he sent home by his daughter. "And," said Mrs. Clark, in conclusion, "the Lord sent me that loaf of bread for feeding his servant, and I could not sleep till I had made it known to you."

The question might be asked, "How came that loaf of bread on that railroad at night, and close to the watch-box of a vigilant officer on duty?" Aye, how?

I will ask, "How came a silver dollar to fall on a piece of ground about one foot square, which had been picked around, at the south-east corner of the temple site in Salt Lake City, on the occasion of consecrating and breaking the ground, February 14, 1853?"

While I was traveling in the eastern part of England, near the German Ocean, I was favored of the Lord in a number of ways.

On one occasion, an Elder and I walked some sixteen miles, as near as I can remember, on a Saturday, to visit a Branch of a Church, at which we designed to spend the Sabbath following, holding meetings.

We arrived at the house of the President of the Branch in the afternoon. The family were house-cleaning, and, as I thought, felt a little embarrassed when we arrived; for I supposed they were poor, and had little or nothing to offer us to eat, till the head of the house came home in the evening with supplies, or the wherewith to get them.

Right or wrong, these were my thoughts, and, hearing the old ocean's roar some two or three miles off, I proposed to my companion that we take a walk to the sea shore. This proposition, I'll admit, had not much reason to sustain it, for we surely had walked enough that day for reasonable exercise. However, it was acceeded to, and we took the walk.

Just before reaching the beach, we were in a wagon road which was cut several feet deep through the land, as it was higher than the beach, forming a gap through which we emerged on to the beach.

On emerging I immediately looked to the right, and a few rods from us was a large fish floundering in a shallow pool of water which the receding waves had left there. I went to the spot and seized the fish, which I found to be a large Dutch plaice or turbot, weighing perhaps ten or twelve pounds. I felt to acknowledge the hand of the Lord in this, in providing it to help to feed the President's poor family, and us His servants, during our stay.

We turned around and went immediately back to the house of the Branch President, handed the fish to his wife, and had a good time that evening and during the next day.

In the city of Norwich, I was sent for by brother D—— to administer to his son, who was very sick. Some other brethren were also sent for. We entered the room, saw the condition of things, and administered, but without benefit. The doctor arrived and attended to his duty. We remained standing and anxious.

The doctor left. I requested brother D—— to remove all applications from the person of his son. It was done. I desired him to wisely clear the room of all present but three Elders, and close the door. This was done.

Then I and brothers P—— and W—— arranged to administer continuously, each in turn being mouth, myself taking the lead, and not stopping till I gave the signal. We commenced; each in turn was mouth, and, feeling that as yet nothing had been accomplished, I commenced again. I had not proceeded far when I felt, by the revelations of the Spirit, that the Lord had blessed our administrations, and I said, "Amen."

I looked in his face, and oh, what a change! A few minutes before he was frothing at the mouth, his features were convulsed and distorted, his eyes were glaring and ghastly, and he had been in this condition for several days. But now this had all passed away, his features were comparatively angelic, and he dropped to sleep like a babe at its mother's breast.

He was healed by the power of God, and saved in the flesh to come to Utah, and become a useful man—the able and popular Tabernacle organist of Salt Lake City—Joseph J. Daynes.

This is an unvarnished narrative of a few of the many incidents which

occur in the peculiarly eventful history of the Elders of the Church of Jesus Christ of Latter-day Saints. But we live in an age of infidelity, which is the legitimate effect of certain existing causes, and many may not believe these things—they hardly believe in the existence of a Supreme Being, who exercises His power to perform just such things as I have written.

Here I am reminded of the anecdote of the Quaker and the infidel student. The skeptical student told the Quaker that he did not believe in the Bible.

Said the Quaker: "Dost thou believe in France?"

"Yes; for though I have not seen it, I have seen others who have. Besides, there is plenty of corroborative evidence that such a country does exist."

"Then thou wilt not believe in anything that thou or others have not seen?"

"No, to be sure I won't."

"Didst thou ever see thine own brains?"

"No."

"Ever see anybody that did?"

"No."

"Dost thou believe thou hast any?"

This was a poser.

Then there are others who may not altogether disbelieve them, but who may regard them as small or trifling matters. But He who makes the mammoth makes the mole! He who is the Earth-Creator, the System-Organizer—He who adds systems of worlds to systems of worlds, and rolls them into their orbits in illimitable space, there to travel in celestial order and splendor, governed by infinite wisdom, condescends to make the small and trifling blade of grass on this humble member of the great family of worlds! And this small and trifling blade of grass is as necessary as the earth on which it grows, or as the glorious systems of worlds which will eternally revolve in boundless space as evidences of the glory and power of their Great Creator.

"Think naught a trifle, though small it may appear,
Small sands make mountains, minutes make the year;
Trifles are life—your care to trifles give,
Or you may die before you learn to live."

Others, too, believe there is no divine interposition about such things, but that they happen so, or transpire in the natural order of things. But is it in the natural order of things for the ravens to feed men as they did the Prophet Elijah; for the widow's oil and meal *not* to fail; and for men to walk in fire unharmed, as did the three Hebrew children? All honest, common-sense persons will answer, "No it is not."

Neither do some things which I have narrated happen in the natural order of things which prevails among uninspired men. But they happen to the inspired servants of God, and they transpire in the natural order of things which exists between our heavenly Father and His faithful sons.

The heavens are open. The Lord communes with man—His offspring. He watches over His servants, and frequently opens their way and provides for them, and attests their administration by His presence and power, in a manner which is mysterious to those who are ignorant of the ways of the Lord.

I testify of His kindness, His providences, the manifestations of His goodness, and the evidences of His power; and the testimony which I record on earth is true, and it shall be recorded in the archives on high; and those who read it shall meet it joyfully or sorrowfully on their account-rendering day with the Great Judge of all the earth. W. J.

If you would relish your food, labor for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

It is when right-doing no longer costs a pang that it has arrived at its best condition. Moral progress is not simply the working up to a self-denying state of mind; it is also working through self-denial to pleasurable well-doing.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 27, 1882.

GRATITUDE TO GOD.

THERE is probably no greater source of happiness than to cultivate a feeling of gratitude to the Divine Being. It springs from the presence of the Holy Ghost in the heart of man, and is therefore the direct opposite of the disposition to murmur. Instead of brooding over fancied or real grievances,—to reflect upon the blessings we enjoy, to consider the privileges of the past and the prospects of the future, will always develop something to be thankful for each day of our lives.

With what mercy the Lord hath dealt with His children! Notwithstanding our weaknesses and imperfections, the loving Father of our Spirits has provided for us the comforts which exist in such profusion on every hand. The wise provisions concerning the earth on which we dwell, cannot but command our attention and thankfulness. The beautiful and consistent regularity of the seasons, the variations in the weather and the temperature to suit all classes of vegetation, and the variety of climates existing in the different countries, are really all objects of wonderment, and causes for thanksgiving. Perhaps some think it nothing for the revolving seasons to re-appear each succeeding year,—producing seed-time and harvest, and adorning the earth in turn with their varied hues of natural beauty! Mountains robed in winter white—warmed by the shining sunbeams of springtime, send forth their rippling streams of sparkling water to regale the earth when summer's heat forces the soil into abundant fruitfulness, that autumn may find the husband-man gleaning his golden grain and storing his supplies for the frosty season! Is it a matter of no importance that giant timber is caused to imperceptibly expand in luxuriant growth, until the sturdy oak stands in its native forest, ready to be sacrificed for man's necessities; that woods in wonderful variety are prepared by the subtle hand of Nature—that invisible agent of God—to meet the requirements of our domestic conditions? That vast coal-fields underlie the earth's surface so that man may find fuel by simply digging for it? That gold, silver, and precious stones to gladden, adorn and beautify, are discovered in the recesses of the rocks, and that mountains of iron, touched by intellectual genius, supply the world of mechanism with implements and machinery? That the earth is embellished with rural scenes of splendor, and decorated with the countless hues of sweet-scented flowers? That the melodious trill of lovely feathered songsters charms the ear, and cheers the drooping heart of the wanderer on life's highway? The swelling oceans, the bubbling brooks, the waving fields, the herds of lowing cattle, the glistening finny tribes as they glide toward the tempting bait of the angler—

all inspire us with an appreciation of God's goodness, and fill us with unspeakable gratitude for his loving care!

And while recognizing in a general sense these material benefits, so universally enjoyed, let us also consider what the beneficent hand of Deity has done for us intellectually, morally, and religiously. Heaven has not left us without a proper guide on these matters. Revelation—that sweet communion between the finite and the Eternal—has shown us the road to spiritual happiness. In the various dispensations, our True Shepherd has carried his lambs in his own bosom, has preserved them from the chilling blasts of sin, has led his sheep by the still, smooth waters of inspiration, that they might drink of the gentle stream which flows from an eternal fountain. Man has been taught by the chosen instruments of Heaven, how to be morally wise, intellectually great, and socially happy. The virtues have been portrayed in poetry, and the faith of human-kind firmly based on a righteous means of salvation. Jehovah has held out to a fallen creation the blessed hope of Everlasting Life beyond the grave through the simple but perfect plan of the Gospel. None need hunger nor thirst for spiritual food. In our day a grand restoration of what ungrateful men once scorned and trampled, has been ushered in. God has spoken, and the way of life is again set forth by his Divinely appointed ministers. Individually and collectively the obedient have everything to make them joyous, and in the near future God through his never ceasing goodness will wipe away all tears from their eyes, and all earthly sorrows shall cease. A millennium of peace is near at hand, and all that has been promised shall be realized. Who will refuse to acknowledge the proffered blessings? Who will neglect to thank the Great Creator for his life, for his blessings, for his prospects? Let him hide his face in shame, and bury his countenance in confusion! Let God be praised in songs of thanksgiving, let his name resound in shouts of joy, and let our lives in every deed and every thought ring out with joyful adoration; while our hearts, moved by his Holy Spirit swell with endless gratitude to the glory of Him by whose loving kindness "we live and move and have our being!"

DEATH OF ELDER WILLIAM H. BUTLER.—It is our painful duty to record the demise, at Birmingham, on Friday, Feb. 24, 1882, at 4.50 a.m., of Elder William H. Butler, Traveling Elder in the Durham and Newcastle Conference. Brother Butler had some time ago suffered from rheumatism, through changing beds, and was also troubled with a cough, but in time recovered from these. He was afterwards afflicted with indigestion, and took to vomiting his food; when being seized with a very severe cold which produced deafness, he was taken down with typhoid fever which carried him off as above stated. His father and brother are both laboring in England, and were in attendance upon him toward the close of his illness, and thinking it best to remove him from the locality where he was lying ill (the air being considered bad), they conveyed him to Birmingham, but notwithstanding he received every care and attention,—much effort being put forth through prayer for his recovery, he was called to join the ranks on the other side of the vail. He was a very faithful Elder, being quite energetic in his labors, and it is thought went beyond his strength at times in warning the people and preaching to them the truth. In his dying moments he bore his testimony to the

physician at his bed side, thus leaving on record his last testimony for the Gospel he was sent to lay before the people.

William Henry Butler was the son of William and Emma Butler, and was born in Kaysville, Davis Co., Utah Territory, U.S.A., on April 24, 1857. He was called to fill a mission to Great Britain at the General Conference in October 1880, and left his home for this country on the 12th of that month. On arriving here, he was appointed by President Budge a Traveling Elder in the Durham and Newcastle Conference, where he labored faithfully until his last illness.

We sincerely condole with his parents, brother and other relatives and friends in this great bereavement, and pray God to send the spirit of consolation into their aching hearts. The Lord has for a wise purpose taken him while in the heat of his labors,—and we may rest assured he was "wanted on the other side."

WANTED.—We are desirous of obtaining volumes of the JOURNAL OF DISCOURSES from 6 to 18 inclusive, for which we will pay the price and postage; also a complete set of Orson Pratt's tracts on the first principles of the Gospel.

SHEFFIELD CONFERENCE.—Meetings will be held in Stevenson's Memorial Hall, Chesterfield, on Sunday, March 19th. Hours of meetings: 10.30 a.m., and 2.30 and 6 p.m. President Carrington is expected to be present.

ABSTRACT OF CORRESPONDENCE.

Brother F. D. Richards, one of the Twelve Apostles, writing from Ogden City on Jan. 27, 1882, says:

"There is nothing unusually interesting nearer than in Washington and the States, where they seem determined to wake up the deep of public sentiment against us. The people seem determined by press, pulpit and forum, to work up public opinion against us, as they did against the slave holder in the South. I presume the sentiment will find sympathy in England, and doubtless our Elders will meet with opposition and perhaps persecution. I heard a while back that two of our brethren had been mobbed in London, but did not learn who, nor how it was. We are always pleased to learn of the steady, substantial success that has attended your labors in the British Mission, and pray continually for the blessings of the Lord upon the efforts of His servants abroad in the various Missions. Accept my best wishes for yourself and fellow-laborers."

We make the following abstract from a much esteemed communication of President John Taylor, dated at Salt Lake City, Feb. 6, 1882:

"All is well at home. Peace prevails, and general good health is enjoyed. My own health is excellent, and so is that of the members of the Council of the Apostles, with the exception of Elder C. C. Rich, who is certainly not improving. Most of the brethren of the Council are here attending the Legi-

shature. Brothers Brigham and John W. Young are still in Arizona looking after railroad matters; all the rest (brother Cannon and yourself, of course, excepted,) are within easy reach.

"We learn from President Cannon that he is still strong in the hope of ultimately gaining his seat in Congress, which feeling we also partake of; and though the heathen rage and the wicked imagine vain things, the course of Zion is onward and upward to glory and exaltation, and none can stay her progress, for it is God's work.

"May the Lord abundantly bless you in all your labors."

MINUTES OF A DISTRICT MEETING,

HELD IN ORSON'S ASSEMBLY ROOM, 23, NEW ROAD, WHITECHAPEL, LONDON, SUNDAY, FEBRUARY 19, 1882.

There were present from Utah:—Apostle Albert Carrington, President of the European Mission; John Cooper, President of, and John Q. Cannon, Orson F. Whitney, Newton Farr, J. J. Giles, Charles F. Wilcox, Frank H. Snow, Henry W. Brown, Hyrum H. Evans, William H. Apperley, G. Fowler, J. Hardy, J. Robinson and John Pickett, Traveling Elders in the London Conference.

10.30 a.m.

Singing. Prayer by Elder Whitney. Singing.

President Cooper made a few appropriate remarks, and then called upon the Traveling Elders to report the condition of their Districts, and their labors therein.

Elder Cannon said it was with a great deal of pleasure that he rose to report his labors in the North London District. He found the Saints desirous of understanding and then living their religion, and he believed this Branch would compare favorably with any Branch in the Church. It had good and lively meetings, which were well attended. The Mutual Improvement Society connected with the Branch was in a most flourishing condition. It held its meetings regularly, with an average attendance of twenty-five. All seem determined to improve themselves, as is shown by the fact that when the names are on the programme, not one of them ever comes unprepared. In a general way he could say the Saints were trying to do their duty in paying their Tithing and fulfilling other duties required of them.

Elder Farr said he felt grateful for the privilege of reporting the Whitechapel District. He found in visiting around among the Saints a good feeling and a determination to do all they could to roll on the work of God. During the three months he had labored in the District, seven had been added by baptism and one re-baptised, and there seemed a prospect of a still larger increase the coming summer. He had labored alone part of the time, and brother Whitney had been his companion the remainder. He could say they had always been warmly received—even better than he expected.

Elder Whitney said he could endorse Elder Farr's report. He also could testify to the cordial treatment he had received during his labors in London. He was appointed first to labor in the Whitechapel District, but he had been released from that and appointed by President Cooper to labor generally among the London Branches, and he could say he had found an excellent spirit among the London Saints. There were many strangers attending the meetings, and many Saints who had stood aloof for some time were now coming back. A few seem to think they joined the Church to do their own will instead of the will of God, but the majority are doing the best they can, and by their actions they show that their desire is to build up God's kingdom.

Elder Giles said he was pleased to be able to report his labors in the Lambeth District. He could say the Branch was in a prosperous condition. Five had been added by baptism since he last reported, and there were fifteen or twenty who were making inquiries into the principles of the Gospel. The Branch now numbers 118 members, and among the majority there seems a desire to live their religion. They have a Relief Society, which is doing a good work.

Elder Wilcox said he had labored now about four months in the Kent District in company with Elder Snow, and he was pleased to say there was a marked improvement among the Saints during that time The District numbers 120 souls. There are two Branches which are now in a flourishing condition;—able to keep themselves clear of debt and a little to spare. The Saints pay great respect to the principles of the Gospel, and show by their works that they have faith in the promise, "seek first the kingdom of God and His righteousness, and all other things shall be added unto you." In the Faversham Branch they have a Relief Society, the members of which have been busy of late making a coverlet for the Temple, which they hope to send by the first ship. There is also a Reading Class. The young people meet together to read the Book of Mormon, the Book of Doctrine and Covenants, and other works of the Church, whereby they are getting an understanding of the principles of the Gospel. They have also an emigration organization. They put in a penny each per week. This has been good seed sown in good ground, it has caused many to commence saving, some of whom will be able to go to Zion this season. During the time he had labored there seven had been baptized.

Elder Snow said he had labored in the Kent District about seven months. He had received many manifestations of the blessing of God while on this mission, and thanked God that he had been permitted to come here to assist in showing those who sit in darkness the marvelous light of the Gospel.

Elder Brown had been laboring in the Berks District with brother Evans, and since last Conference had been engaged in traveling in that region of country, preaching the Gospel both among Saints and strangers. The Saints were improving. Five had been baptized, and there had also been three re-baptisms. There seemed quite a spirit of inquiry, particularly in the town of Newbury, where there was a very nice Branch. It was his native place, where he had lived until he was thirteen years old. He had now returned, and it made him feel well to see the good feeling manifested. The efforts of the Adversary to prejudice the people against the Saints had caused a great many to make inquiries, and to learn who and what the Latter-day Saints were. The Mutual Improvement Association in connection with the Newbury Branch, was in a very flourishing condition, and the young people were learning the principles of the Gospel, so that they found no difficulty in confuting the false doctrines of a hired clergy.

Elder Evans said he had been laboring with brother Brown in the Berks District, which also comprised the Wilts District. He had taken pleasure in his labors during the four months he had been traveling in that field. He could testify to the truth of Elder Brown's report.

Elder Hardy said he was happy in having the privilege of reporting the South Coast District, which comprised two good Branches—one at Portsmouth and the other at Southampton. When he went there first he labored with Elder Jennings, until the latter was released to go to Jersey. Elder Robinson then came along, and had labored with him ever since. There had been some additions by baptism. A Relief Society was connected with each Branch, and doing a good work. He could say both Branches were in a very good condition.

Elder Robinson said he had not been in the Conference very long, but since his arrival there he had labored with Elder Hardy in the South Coast District with a great deal of satisfaction.

Elder Apperley said he was pleased

to report the Bedfordshire District. There were not many Saints there—all told they numbered only forty or forty-five; but he was glad to say most of them were doing the best they could. Since he had labored there one small Branch had been organised. The Ladies' Relief Society was still in working order, they held meeting every Sunday, and of late a Sunday School had been organized.

Elder Fowler said he felt pleased to add his testimony to the report of brother Apperley, it was a true and faithful one. He could say the Lord had blessed him in his labors.

Elder Pickett said he had labored in the Essex District about three months. The Saints were very much scattered, but he could say with few exceptions they were a good people. He had been blessed, and had seen the power of God manifested not only among the Saints, but among strangers, under the administration of the Elders from Zion.

President Carrington expressed much pleasure in hearing such good reports, and spoke encouragingly in regard to the missionaries, the Saints, and the Lord's great latter-day work.

Singing. Benediction by Elder Wilcox.

2.30 p.m.

Singing. Prayer by Elder Cannon. The Sacrament was administered by Elders Garner and Cross.

President Cooper, in addressing the Conference, said he was more than glad to hear the reports of the Elders concerning their Districts. Many are giving their attention to the Gospel, and investigating the principles of eternal truth. It has been said in the public papers that we have been mobbed, but that statement is not true, neither is it true, as they say, that we go into the streets and tell the people to leave their homes to go to Utah and become wealthy. We have never said anything of the kind; we have invited them to gather, because it is a commandment of the Lord. He then spoke at some length on the objects of the gathering, showing from Scripture that was to take place in the last days.

President Carrington spoke chiefly upon the necessity of authority from God to teach the principles and administer the ordinances of the Gospel.

Singing. Benediction by Elder Brown.

6 p.m.

Singing. Prayer by President Cooper. Singing.

Elder Whitney then addressed the meeting for a short time, and said he could realise that this was a day of small things and also of great things. The kingdom of God is now being set up on the earth, fulfilling the predictions of the Prophets of old. This is the work of God and not of man, and people when they are connected with the Church must not think they can do their own will, but must do the will of God, and be able to say as Jesus did, "Father, thy will not mine be done!" Illustrated the subject by referring to Oliver Cowdery and others who thought the Church could not go on without them. Doing the will of God would not injure anybody, it was doing their own will, urged on by the powers of evil, that was injurious; this was slavery, whereas doing the will of God would bring blessing, and was indeed the perfect law of liberty. In conclusion he urged upon all to live their religion, so that they might be blessed of God with eternal salvation.

President Carrington delivered a deeply interesting discourse on the setting up of the kingdom of God in this our day, and the necessity of gathering, and bore a powerful testimony of the blessings and efficacy of the Gospel.

The choir sang an anthem, and a most interesting and instructive day's meetings were brought to a close by benediction by Elder Hardy.

EPHRAIM ADAMS, Clerk.

An angry man is angry with himself when reason returns.

The wealth of Burmah may be expressed in the word "rice," of which the yearly product is 1,000,000 tons, employing, with other articles of produce, 1,900,000 tons of shipping, of which 1,000,000 tons are British.

JOSEPH BAXENDALE AND HIS METHOD OF BUSINESS.

The late Joseph Baxendale was the constant freind of the working people who co-operated with him in the labors of his life. He was a man of strong common sense, and might have been styled the Franklin of business. He was full of proverbial wisdom, and also full of practical help. He was constantly urging his servants to lay by something for a rainy day, or for their support in old age. He also used to pension off his old servants after they had ceased to be able to work.

He posted up Texts along his warehouses, so that those who ran might read. "Never despair," "Nothing without labor," "He who spends all he gets, is on the way to beggary," "Time lost cannot be regained," "Let industry, temperance, and economy be the habits of your lives." These texts were printed in large type, so that every passer-by might read them; while many were able to lay them to heart, and to practise the advices which they enjoined.

On other occasions Mr. Baxendale would distribute amongst his work-people, or desire to be set up in his warehouses and places of business, longer and more general maxims. He would desire these printed documents to be put up in the offices of the clerks, or in places where men were disposed to linger, or to take their meals, or to assemble preparatory to work. They were always full of valuable advice. We copy one of them, on the Importance of Punctuality:—

"Method is the hinge of business; and there is no method without Punctuality. Punctuality is important, because it subserves the Peace and Good Temper of a family. The want of it not only infringes on necessary Duty, but sometimes excludes this duty. The calmness of mind which it produces is another advantage of Punctuality. A disorderly man is always in a hurry. He has no time to speak to you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. Punctuality gives weight to character. Such a man has made an appointment; then I know he will keep it. And this generates Punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual, when their leader is so. Appointments, indeed, become debts. I owe you Punctuality, if I have made an appointment with you, and have no right to throw away your time, if I do my own.

Some may inquire, "Who was Joseph Baxendale?" He was, in fact, Pickford and Co., the name of a firm known all over England, as well as throughout the Continent. Mr. Baxendale was the son of a physician at Lancaster. He received a good education, went into the cotton trade, and came up to London to represent the firm with which he was connected. A period of commercial pressure having occurred, he desired to leave the cotton trade and to enter upon some other business. Mr. Pickford had already begun the business of a Carrier, but he was hampered by want of money. Mr. Baxendale helped him with capital, and for a time remained a sleeping partner; but finding that the business made no progress, principally for want of management, he eventually determined to take the active part in working and managing the concern.

He threw his whole energies into the firm of Pickford and Co. He reorganized the agencies, and extended them throughout the kingdom. He put flying vans upon the road, equal to our express trains; and slow vans, equal to our goods trains. He utilized the canals to a large extent, putting on flying boats between all the larger towns. Indeed, the roads of the country were then so bad, that in certain seasons it was almost impossible to convey merchandize from one part of the country to another.

The carrying on of such an important and extensive business required much capital, great energy, and first-rate business management. The horses necessary to carry on the traffic were increased from about fifty, which

they were in the time of Pickford, to more than a thousand; for relays of horses were necessary at all the stopping-places on the line of traffic, between London and Manchester, between London and Exeter, and between London and Edinburgh. A shipbuilding yard was established, where all the boats, flyers and slow, required to carry on the business, were constructed at Mr. Baxendale's expense.

The carrying business required a great deal of personal supervision. Only a man of determined spirit and indomitable energy could have done it. He had a flying boat in which he rapidly pushed along the canals, seeing that the men were at their posts, that the agents were at work, and the traffic duly provided for. He did this by night as well as by day. At other times, he would fly along the roads in his special travelling carriage,—always paying the highest prices to the innkeepers, in order that he might secure the best horses, and avoid delay and loss of time. He would overtake his vans and see that his men were sober, and that they were well forward at the stations along the road; that their blunderbusses were loaded (for highway robbery was then one of the risks of traveling by road), that the agents were doing their duty, and that everything was in proper order.

Besides overtaking the vans, he would sometimes travel by a by-road —for he knew nearly every road in the country—push on, and then double back upon his drivers, who never knew whether he was before or behind them; and thus general vigilance became the rule of all. By these and various other means the business of the concern was admirably done, and the carrying trade of the country was brought to as high a state of perfection as was compatible with the then state of the roads and canals.

When all this had been accomplished, the disturbing influence of railways began. "I see mischief in these confounded iron roads," said the Duke of Bridgewater. But the time for railways had arrived, and they could not be postponed. The first railroads were used for the conveyance of coals from the pits to the seaside, where they were shipped for London. Then it was proposed that they should be laid for the conveyance of goods from town to town; and the largest traffic being in Lancashire, one of the first railways was constructed between Liverpool and Manchester, from which towns they were afterwards constructed in all directions throughout the country.

Had Mr. Baxendale resisted the new means of conveyance, he would, before long, have been driven off the road. But he clearly foresaw the ultimate triumph of the railway system; and he went with it, instead of against it. He relieved the Liverpool and Manchester Company of a great deal of trouble, by undertaking to manage their goods traffic and by collecting and delivering it at both towns. Then, when the railways from Warrington to Birmingham, and from Birmingham to London were projected, he gave evidence before the Committees of Parliament, in proof of the estimated traffic. And when the lines were made, he transferred the goods from his carrying vans to the railway. He thus became a great railway carrier, collecting and delivering goods in all the cities and towns served by the railways which had by that time become established.

He also became a large shareholder in railways. His status in the South-Eastern line was so great, that he was invited to become chairman of the company. He was instrumental, in conjunction with the late Sir William Cubitt, in pushing on the line to Dover. But the Dover Harbor Board being found too stingy in giving accommodation to the traffic, and too grasping in their charges for harbor dues, Mr. Baxendale at once proceeded, on his own responsibility, to purchase the Folkestone Harbor as the port of the South-Eastern Company. He next proceeded to get up the Boulogne and Amiens Railway, which was for the most part constructed with English capital; and the direct line from London to Paris was thus completed.—*From Smiles on Thrift.*